



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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RENEWALS.

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1. To individual subscribers who have forwarded 30 cents in payment.
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3. To life members and life directors who request it on the grounds of their membership.
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Every life director or life member who is entitled to the Record and fails to receive it, is specially requested to communicate with us by letter or by postal card.

THE BIBLE THE WORD OF GOD.

In a volume of sermons by Dr. C. H. Parkhurst, recently published by Mr. A. D. F. Randolph, of this city, we find an interesting discourse bearing the above title, portions of which we are glad to reproduce :

We believe in the Scriptures as the word of God because of their structure and interior harmony. The Bible occupied well on toward two thousand years in the course of its composition ; is made up of more than sixty distinct parts, contributed by as many as forty separate authors. These authors were drawn from every social condition—kings, courtiers, shepherds, fishermen—and marked by every degree of mental attainment and endowment. Each author develops his own theme, preserves his own idiosyncrasy, occupies his own standpoint, uses his own terms and phrases, employs his own grammatical constructions, enriches his composition with his own distinct graces of style, and stands before us in all his own rich and untrammelled individuality. And yet, writing at such intervals of time as to forbid conspiracy and collusion, the result of their work is not many books, but one book, a book so intensely one as to receive from us the designation, *The Book*. The Bible is, in all its parts, one in its aims, one in its principles, one in its characterizations of God and man. It writes in history and in prophecy, and yet enunciates the same truths ; in prose and in verse, but inculcates the same lessons ; is lyric and didactic, but falls into no contradictions. We have only to realize the ease with which men fall into differences of opinion regarding the nearest and most commonplace matters, to appreciate how much is denoted by the harmony of Scripture writers in matters most reticent and profound.

This accord of high idea running through a period of twenty centuries requires something for its explanation. There is nothing like it elsewhere. When an orchestra of forty musicians playing each his own special instrument, rendering, each of them, notes that are unlike those of any other player, and yet the whole orchestra producing associate effects whose distinction is their harmony and unity, we infer that

somewhere some one mind has worked governingly upon these forty musicians, that they have severally taken their direction from him, drawn their impulses from him. We cannot think of a harmonious result without thinking of one master-mind as its ground.

When we see forty masons engaged in putting up a building, each covering a small space of wall, and the structure daily growing under their hands into a finer and more meaningful perfection of form and serviceableness, it is an easy inference that some one mind in a comprehensive way covers the entire ground which each of these forty traverses in narrow detail. And still more impressive does the sovereignty of the master-mind over the workmen become, when, as in the instance of certain continental cathedrals, the structure has been built slowly up through centuries, and one controlling genius swept the entire interval of five hundred years from foundation to final.

And if the orchestral rendering presupposes behind it one creative mind that wrought the oratorio; and if the cathedral at Cologne, that oratorio in stone, implies the workings of a single genius, drawing walls and towers and spires into ripening grace and proportion, along the tired process of the centuries, will not the holy word, that finest music of the heart, that sublimest temple of thought, require for its composition the presidency of a single genius, able to impress with his own thought, and inspire with his own mind, every workman that wrought upon it?

We believe the Scriptures to be the word of God because of the beneficent results they have achieved. The Bible is a book that works. It is the only book I know of that works. Other books sparkle, but this book lifts. Shakspeare does not lift. Shakspeare does not unaidedly make men better. Cast into a community of savages, his plays would not carry barbarism by the breadth of a hair nearer civilization. Shakspeare does not sow the mind with new impulses, nor endue it with new energies. That is the prerogative of the Bible and of books that have been directly inspired from it. Where the Bible is present the most operatively, there is the best civilization—witness America, Great Britain, Germany.

It is hazarding nothing to say that, other things being equal, the political power and promise of nations is in direct ratio with their fidelity to the word of God. When a pagan ambassador asked Queen Victoria the secret of England's national greatness, she gave him a Bible and said: "That is the secret of the greatness of England." In the Centennial letter which the President of the United States addressed to the American Sunday schools, he said: "To the influence of the Bible we are indebted for all the progress made in true civilization." Froude says in his essay on Calvinism: "All that we call modern civilization, in a sense which deserves the name, is the visible expression of the transforming power of the gospel."

And I want you to notice the peculiarity of the Bible in just this respect, that it offers us motives and constrains us to adopt them; and it is the only book that is competent to do so. It comes to us clothed in light not only, but armed with power. A Brahmin said to the missionary, "What is it that makes the Bible have such power over the lives of those that embrace it? Our Vedas have no such power." Another asked: "What

is it that makes this Bible give such nerve and such courage to those who receive it?" It was a heathen enemy of the Christian religion that said: "In all our sacred books there is nothing to compare with the Bible for goodness and purity and holiness and love, and *for motives of action.*"

What I mean by the Bible as a working energy you will appreciate by a reference in a recent address of Sir Bartle Frere, who mentioned an instance that had been carefully investigated, where all the inhabitants of a certain village had cast away their idols, abjured caste, and adopted a form of Christianity which they had worked out for themselves by studying a single gospel and a few tracts that had been left, along with other cast-off things, by a departing merchant. Where is a second book, uninspired by Scripture, that has demonstrated its inherent and unassisted energy to take hold of life, grapple with it, transform it, regenerate it, and lead it out into the likeness of the life of God?

We believe that the Bible is the word of God, because, while it does not purport to be a revelation of natural things, it yet holds itself in such a relation to the material universe, that the discoveries of science seem never to go beyond it or put it to the blush. There is an honest flexibility in its utterances on these matters that, while it does not anticipate scientific discovery, finds room to receive into itself without stress all the disclosures that science is able to render.

The difference between the Bible cosmogony and the heathen cosmogonies in this respect is worthy of the Christian student's most delighted regard. Discovery in this way only makes the Bible more true; causes it to glow with a greater wealth of illumination, as a diamond that is fitted to sparkle with a brilliancy varying with the intensity of the light that is poured upon it.

Scripture seems to run around the outer margin of all possible discovery, and so to be true without being scientific. Examples are the description of the creation, the hint as to the rotatory motion of storms, the revolution of the earth upon its axis, the dependence of the earth upon the heavens instead of the dependence of the heavens upon the earth, as taught in heathen systems and even in the Christian system till the time of Copernicus. "Canst thou bind the sweet influences of Pleiades?" God asks of Job. This would serve as a charming and inspiring illustration of the way in which Scripture coats the outer margin of all possible discovery, if it shall prove, as has been by competent authority elaborately conjectured, that Alcyone, the middle star of Pleiades, is the cosmic centre around which the whole starry host of the sky is moving its rounds in silent rhythm and inaudible song.

Another reason why we believe that the Bible is the word of God is the extraordinary and indefatigable pains taken by men of obscure integrity to get rid of the Bible. The things that bad men hate, it will, as a rule, be safe for good men to believe in. Men's hearts stain through onto their philosophy. It never ceases to be true that every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be re-proved. Light always shows the spots. Bad men congregate under the shadows. Men like to have the Bible vilified because it eases a little the pressure on their conscience. It is always possible to gather an audience to listen to an unbeliever.

(TO BE CONTINUED.)

Foreign Department.

LA PLATA.—Mr. Milne announces with great satisfaction that a decree has been issued by the Argentine government exonerating from import duties the Scriptures published by the American Bible Society. The decree is based on the ground that the propagation of books of this character, so intimately related to the origin and history of Christianity and extending its divine teaching, cannot do less than favour and justify belief. The law already permitted the free importation of articles destined for use in worship, and Bibles may be considered as coming within the same category. The United States minister, Gen. Osborne, and the Rev. Dr. Thomson, who acts as his interpreter, kindly lent their influence in bringing this matter before the proper authorities. The result is important not only in a pecuniary aspect, but as giving the sanction of the government to the circulation of the Scriptures.

JAPAN.—Mr. Loomis says :

The new pocket Testament of which I send a copy is exceeding in popularity anything we had expected. An edition of one thousand was exhausted in a few days, and we are receiving orders from all quarters for more. One Japanese Christian purchased three hundred copies. Mr. Thompson says that his supply has gone in the same way. He called yesterday and ordered another thousand.

CHINA.—Dr. Gulick reports that troubles in the interior of the country had compelled Mr. Thorn to abandon his expedition toward Chen-se and make a hasty retreat to Han-kow. The report of Mr. Bagnall's death, though very specific in its details, was probably a pure fabrication of the natives, showing what care must be exercised in trusting at this time to rumours of that character. The war has checked the work of Bible distribution in general, though singularly enough, the sales to the Chinese at Foochow, immediately after the French fleet withdrew, were unprecedented. The residents at Shanghai have little fear of personal danger, being protected by foreign gunboats and by a local military organization of foreign volunteers.

MEXICO.—Mr. Hamilton wrote, Nov. 19th, as follows :

In the congress hall, situated two blocks away, articles have been under discussion looking to a recognition of the English debt, to which public opinion and a strong minority are opposed. Night before last two gentlemen came running into the Bible depot to tell the clerk to close up at once, or the windows would be broken by the mob then coming from the hall. Before the shutters were up the mob came, crying, "Death to the president!" As they reached our door, the cry changed to "Death to the Protestants!" and some persons raised stones to batter down the

door, when another man cried, "No! no! it is the gospel!" and the crowd passed on, doing us no injury. We think it was some student of the National School who restrained them. It is reported that four persons were killed that night, and a dozen in similar mobs last night. We keep our shutters up. All the glass in the street lamps near here is broken, and more trouble is expected to-night. Colporteur Mendoza has deferred his proposed trip because he did not dare leave his family in the city alone. There is an uprising in Jalisco, so that I suppose our work there is stopped.

A BIBLE TOUR IN PARAGUAY.

BY REV. ANDREW M. MILNE.

I left Corrientes on the 10th of September, and reached Posadas on the 14th. The distance is only 261 miles, but there are falls and difficult passes that make navigation tedious; and during the second stage of the journey, which has to be made by coach, a broken wheel compelled us to resort to a bullock cart that moved along at the rate of three miles an hour.

Posadas is the capital of the Territory of Misiones, recently segregated from the Province of Corrientes, and at present governed by Colonel Rosa, brother of the president. The town was founded only twelve years ago, but already has a population of nearly 4,000 inhabitants. The sole industry is the preparation of *yerba mate*, or Paraguayan tea, which is brought from the surrounding country, reduced to powder, and packed for shipment to the other provinces. So many foreigners after acquiring a taste for this have returned to Europe, that for the first time a demand has sprung up in the old world, and a large consignment is now under special preparation for export.

At Posadas, from the 15th to the 22d, I sold twenty-five Spanish Bibles and seventy Testaments, and in Villa Encarnacion, from the 22d to the 24th, eleven Bibles and thirty-seven Testaments. This small village, on the Paraguayan side of the Alto Parana, was of some importance before the war, but has now barely a thousand inhabitants. The river is here about two miles wide, and as the Paraguayans supply Posadas with fruit and vegetables, boats ply all day between the two ports. Posadas has been populated in a great measure from Corrientes, and we encountered many persons who had brought with them Bibles which were sold by us during the Paraguayan war.

Leaving Posadas on the 25th of September, by coach, I arrived at Santo Tomé the next afternoon. The distance is but a little over a hundred miles, but such is the character of the region through which the road runs, that until recently it was not considered safe for any one to make the journey unless he was well armed. Not long ago a stage-coach commenced to run, and as the result an active trade has sprung up between the two places.

The books just put into circulation at Posadas had been lying there since my former visit to Paraguay. It was not my intention to have them lie so long undisturbed, but no less than three different attempts by two colporteurs to reach them failed.

Just before I left Posadas I was made a victim of the cupidity of some of the highwaymen who formerly infested Misiones, and, though hardly

persecuted, have not entirely left it. While I was asleep on the night of the 23d, my room was entered and my coat and vest were carried off, with all that was in the pockets, including my watch. Fortunately my note-book, lying on the table, was untouched, and my money, in the pocket of my pantaloons, also escaped. As the authorities did not seem very active I took steps myself to recover my property, and fortunately, through the watchmaker to whom my watch had been shown, I got it back again.

Santo Tomé, which is on the Uruguay almost in front of San Borja, Brazil, has already been visited by us three times, and I do not suppose that much remains to be done now. There was a town at Santo Tomé, in the time of the Jesuits, but the only vestiges which remain of their work are large blocks of soft conglomerate, dug out of what formed the foundation of their immense edifices. The fences and some of the houses are built of these blocks, but the town is quite modern, and for the most part built of brick. It has an appearance of prosperity.

The portion of Misiones adjacent to the Uruguay does not yield *yerba*, but has been found suitable for the cultivation of the sugar-cane. For this industry a large company has been formed, with English capital. From Santo Tomé I propose to take the towns on both sides of the river as far as Uruguayana, on the Brazilian side, and from that point I may either go down the river or proceed through Rio Grande do Sul to Porto Alegre.

CHINA.

A VISIT TO THE NATIVE COLPORTEURS IN CHEHKIANG PROVINCE, BY REV. W. A. WILLS.

During a recent vacation from my regular duties at the Bible rooms I made a journey into the country to visit the native colporteurs under my supervision. Accompanied by my wife and little daughter, I left Shanghai by steamer for Ningpo, about 150 miles south. Having held a conference at this point with our men, during the Chinese new year holidays last February, we simply visited them and quickly passed on our way west to the city of Sheohying, a little over 100 miles; but on this part of the journey we were obliged to go by native boat, and therefore travelled considerably slower. Much time is always lost, being pulled over the mud-banks dividing the river from the canals; there are five of these, some needing ten buffaloes to drag us up the steep banks. When at the top the ropes are slackened, and down the boat runs with a tremendous splash into the river below.

Sheohying being an immense plain, and surrounded by large market towns which are accessible by canals, makes a good centre for work. Having previously called the native colporteurs to this city we found them waiting our arrival. We spent nearly a fortnight with them, going about from town to town, travelling in small boats worked by the foot. These journeys gave us a good opportunity of learning more of our brethren and their methods of work. We held several meetings for prayer and praise, also to confer together about the work. Several incidents were related which shewed both the trials and the joys in connection with Bible distribution. I will just mention one or two.

A man who bought a Portion nearly three years ago, which was the first he had seen or heard of the gospel, has since been baptized by the Rev. A. E. Elwin, of the "C. M. S." Another, through purchasing a Gospel has been led to accept Christ as his Saviour, but is not allowed to make public profession of his faith in the Lord Jesus, owing to the strong opposition of his parents. Another instance of "bread after many days" was that of a man who bought the Gospel of Luke. Five years later, in turning over his box one day, he came across this book, and remembering some of the strange stories it contained, he thought it would be worth while to read it through. He became deeply interested, and attended a preaching chapel not far distant, opened by the American Presbyterians, and has since joined the church.

Stories of petty persecutions were told by each of the men—how sometimes the books were torn up, and the pieces thrown back in their faces; or, it was said, "You are making money by selling these books which the foreign teachers send you to distribute freely." In order to help them over this trouble I have written a letter for each man, stating in English and Chinese that they are authorized to sell the books at fixed prices, and not to give away unless they wish to make a present of them out of their own private funds.

These visits to the native brethren, labouring alone in the interior, prove helpful and encouraging, stimulating them to greater efforts for the spread of the word of God.

CHINA.

EXTRACTS FROM THE DIARY OF J. AMINOFF.

In April, 1884, I left Foochow in a house-boat, kindly loaned to us by the Mission of the Church Missionary Society, selling a few books at each of the places which I passed on my way to Chiang-wo-pwang, where the Methodist Episcopal missionaries have a church with a few members. The place is situated at the foot of a hill, called the "Hill of Prayer." Some years ago, when the Christians were persecuted, they used to resort to this hill, to commune with their Heavenly Father unmolested. Here is also a flat stone of tremendous size, and whenever any one had been to this place to pray he would break off a twig from a tree and lay it on the stone, for a testimony to others who came there for the same purpose.

My first night after leaving this place was spent in a small village, at an inn which was the dirtiest habitation it has ever been my misfortune to enter. In one room there were twenty-two persons. After dusk, doors and shutters were locked, and it was almost impossible to draw one's breath. One who has travelled any time in Japan, and has some knowledge of the Japanese people, will certainly feel the change when he gets among the Celestials.

Our way from there was over high mountains, where there is scarcely a village to be seen. Arrived at Tuka on the 1st of May. Some absurd rumour about Christians having set fire to several houses prevented our going through the principal street, and we were advised by the authorities to creep along the wall, where there were no people, and we could not get abused. But we sold many books there, in front of the Methodist Episcopal Church.

On the 5th, arrived at a place called Top of the Tiger Shoulder. Here a man tried to browbeat the people and hinder their buying my books, but did not succeed. The more he black-guarded the books, the more the people wanted to know what books I sold; the consequence was that I sold fifty-seven copies.

Arrived on the 7th at Sagain, a walled city with about 200,000 inhabitants, the cleanest and wealthiest looking of its kind. The rain was pouring down as we entered the city; had it not been so we probably would have been torn in pieces. We went straight to the Yaman, where we also stayed over the night, and were entertained by the mandarins—the mob outside yelling out some of the most unearthly sounds, and howling like so many wild beasts. In the morning, as we left, I took out a few books, but did not dare to make a stand, the people being so rough. I managed, however, to sell fifty copies—all the time walking, merely stopping to take the cash. I heard from my travelling companion that the last colporteur who was here (one of the British and Foreign Bible Society's) could not sell one single copy, and when leaving the city he put a book on a rock, with a stone on the top of it, saying, "That is a testimony against the inhabitants of Sagain."

On the 8th, arrived at Yemping, another God-forsaken place, where we spent two days in our boat, fearing to stay in the city. Here the Methodist Episcopal preacher has often saved his life by running away through the side door, when the mob has come in at the front. Two years ago, the Rev. N. Sites was grossly assaulted in this place. God, however, has taken good care of us, and besides calls to "kill!" nothing has been done to us. I sold a good number of books; in fact, sold out my stock, and got a few from the preacher to take us as far as Foochow, where we arrived on the 10th of May, having travelled 380 miles in nineteen days.

From the 11th of May onwards I spent about Foochow and suburbs. The people were getting very anxious about the French and their plans, and I sold but a few books; but on a trip to Png-hook I travelled 100 miles and sold 113 copies.

I left Foochow again on the 6th of June, in company with Mr. Ohlinger, for the south, but soon caught fever and ague and was obliged to take a chair, not being able to walk. Travelled through very interesting places and saw many churches and Christians, but, being unable to write, I did not take much interest in the surroundings. I managed, however, to sell many books from the window of my chair. Returned to Foochow on the 12th of June, having travelled 160 miles and sold 144 copies.

During most of the summer I was under the doctor's hands, but returned to Foochow Sept. 27th, and began my sale at the suburbs with good success, disposing of twenty-five copies in two days. Since my return the Chinese have changed their behaviour to foreigners, and as soon as they see that the books are issued by the Bible society of the flowery land they buy them right away, and say, "The Americans are first-class good!"

On one occasion a man felt inclined to be boisterous and others tried to pacify him, but in vain. I told them to leave him alone, since he was even worse than a Frenchman, which caused a laugh, and I have had no trouble since.

Foreigners report having been abused, assaulted, and even spat upon, but I have not ex-

perienced anything but kindness, such as one can expect from a Chinaman.

BIBLE DISTRIBUTION IN INDIA.

BY REV. B. H. BADLEY, A. M.

Those far-sighted, large-hearted men of God, Carey, Marshman, and Ward, who, in the closing years of the last and the opening of this century, wrought so heroically for the upbuilding of Christ's kingdom in India, were men of rare wisdom. All India was before them; the sacred Ganges flowed past their door; the temple of Juggernaut stood over against the Mission premises; from Serampore as a starting-point they might have gone far and wide preaching the gospel; and yet we see them deliberately sitting down with sublime patience to the laborious task of Bible translation. Long years were thus spent. Between the years 1800-1810 through their labours portions of the Bible, chiefly of the New Testament, were translated and actually printed in thirty-one Indian languages and dialects. They laboured with unexampled perseverance.

These pioneer missionaries laboured wisely. Instead of three voices proclaiming here and there in town and city the message of salvation, thousands of copies of the printed gospel were sent out throughout the rice-bearing plains of Bengal, the fertile regions of Behar, the populous Gangetic valley, and the remote provinces of North India. The good seed instead of being heaped up in one place was scattered far and wide, and the gracious results are yet appearing.

With the Bible translated into most of the leading languages of India, the duty of the missionary to-day is to see that the word of God reaches the people. Some little work of revision and transliteration yet remains, but, generally speaking, missionaries are now called upon not to translate but to distribute. We wish to call attention in this paper to the great work which may be done in these heathen lands by the colporteur.

Special attention should be given to the work of Bible distribution from the fact that the Bible is a superior book, superior to all the so-called sacred books of both Hindoos and Mohammedans. The latter are filled with fabulous stories which only the most credulous could accept, and with impure narrations which only the most strangely-blinded minds could tolerate; the Bible on the other hand is full of the most simple, wholesome, and comforting truths. Wherever Hindoo priests can be led to read the Bible they soon see and acknowledge its superiority. Many a heathen has been led to Christ by reading the Sermon on the Mount. Its forceful utterances have touched his heart and he has lingered at the feet of the great Teacher. Even a single Gospel or a single leaf torn from the blessed book and used perchance for wrapping-paper has been known to be the means of bringing men to Christ. Wherever it goes the book is a rebuker of sin and selfishness, a preacher of righteousness and heart purity.

Another reason why this work should be pushed forward is the multiplication of readers in India. Government, mission, and private schools are springing up all over the country; grown-up men are to be found, book in hand, bent upon mastering the volume before them; native youth of every name and creed are pressing into the schools and thence into the college; there is a

growing demand for English Bibles and Scripture portions. The colporteur often makes his best sale at the village school, especially if the teacher is not a Mohammedan. The Bible or Testament or single portion thus purchased is carried home and exhibited; forthwith the non-readers express a desire to know its contents, and the schoolboy reads page after page, the Holy Spirit, unknown to them, helping both reader and hearers.

A third reason for engaging in this work is to counteract the influence of infidel publications imported from England and America. These books in all their vileness and shamelessness are to be found in the large seaport cities and are sold at the very lowest price. To what extent they are purchased and read perhaps no missionary knows, but it is feared they are finding their way into the hands of many educated natives who but for them would be seeking after the truth. So long as Satan is so active in this demoralizing work the Church should be in earnest in scattering far and wide, and in cheapest form, the holy Scriptures. No better antidote to infidel writings can be found than the word of God. In this are treasures new and old.

The great difficulty is that the people of India are poor, and paper and printer's ink in India are expensive. In that country our Bible societies sell vernacular Scriptures to natives at half price, and even with this concession the books are out of the reach of the masses. A copy of the New Testament in Hindu, produced probably at a cost of seventy-five cents, is sold at fifty cents, and to natives at twenty-five cents; but this represents for a carpenter or bricklayer two days' wages, for a common coolie four, for a female basket-carrier five days' wages. The entire Bible costs three times as much. These prices can be and are being reduced; narrower margins, smaller type, and thinner paper will have to be used. As yet comparatively few Bibles and Testaments are sold; single Gospels are sold for a cent and a half, and these are in great demand; in some of our itinerating tours among the villages we have sold hundreds of these and not even a single Bible.

At the present stage of missionary work in India we need an army of colporteurs to take these Scripture portions to the people. It would be a great blessing to the 253,000,000 of India's sons and daughters if our noble American Bible Society could extend its operations to that great empire, appoint a superintendent, as in Turkey, Persia, China, and Japan, and employ colporteurs. In our judgment the Society could hardly find a more promising field of labour. It may be urged in reply that India is a part of England's possessions, and that the British and Foreign Bible Society through its various local societies and those it assists should cultivate this field. Yet no one would want to argue that because India is England's, American missionaries, the successors of Judson, Newton, Scudder, and Butler, should retire; *there is room for all*. To-day all Christendom is represented in India—the continent of Europe, Great Britain, the United States, Canada, and even Australia. A thousand more missionaries are needed. Besides, the American Bible Society, by its donations to the Missions of the Presbyterian, Congregationalist, Methodist, and other churches, to assist in publishing Bibles in various India languages, has shown its interest in this great work—why not take a step forward

and do in India what is being done in Japan? We have in India various provincial Bible societies, in Calcutta, Bombay, Madras, Bangalore, and in North India; but these are insufficient. An appropriation of \$10,000 per annum would support a superintendent (at present there is not one in all India) and a number of colporteurs. The results would be unspeakably great. We plead for India's millions—in city and country, in school and at home—in the street and in the *zanana*—let the blessed word of God be placed in their hands.—*Central Christian Advocate*.

THE LEAVEN AT WORK.

Near a little village in the interior of Brazil, called Cabo Verde, are still living two brothers, who a few years ago were devout Romanists, faithful in the observance of the rights and regulations of that church. Being on one occasion in the house of their parish priest on Friday, they were much surprised and shocked to see him sitting down to a dinner of meat on this fast day of the church. In order to defend himself and reply to their objections, the priest read from a copy of the New Testament in his possession the words of our Lord: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." The young men were silenced; but, shortly after, finding in the house of another brother, a hotel keeper, a copy of the New Testament which had been left there in part payment of a debt, they recognized it at once as the book which the priest had used to justify his conduct, and had referred to as authoritative. Having asked and received the Testament, they took it with them to their home, and that same night sat up till midnight reading it; and so for many succeeding nights, after their work was done, they read until they had finished it. Before they had finished the first Gospel, however, they were convinced that the church of Rome had hidden from them the truth in regard to many matters of vital importance to their souls' salvation, and long before they had reached the end of the book they had accepted as their Saviour "the Lamb of God which taketh away the sin of the world."

The brother from whom they had received the Testament—and who, I believe, is not yet converted—being in Caldas, and hearing mentioned the name of our minister there, the Rev. Miguel Torres, called upon him, and, after conversing with him for a long time upon the Protestant doctrines, took back with him a number of our tracts, which he distributed among his friends and relatives. Some of these tracts were read by the two brothers, and led them to purchase a copy of the Bible, in order that they might make a thorough study of this new religion, which had become so precious to them.

Having found so great a treasure, they naturally told their friends and neighbours of it; and the result was that in a little while quite a company of them gathered together every Sunday to read the Bible and talk over among themselves what they read. Just at this time a Bible-seller in the employ of the Presbyterian Church South stopped at the place with a mule-load of Bibles. As soon as the fact became known, the interested ones flocked in from all sides, and soon purchased every copy which he had with him. Returning for a new supply of Bibles, he reported

the existence of this, to us, hitherto unknown community of Christians.

About the same time, there fell into their hands a book, written by the Rev. Mr. Torres, referred to above, entitled, "*The Church of Rome at the Bar of the Gospel and History*," which was of great aid to them by unveiling the sophisms of the church of Rome, and answering the objections which she makes to the gospel doctrines. The author of this book, who is the nearest minister to them, after instructing the new believers more fully in the truth, a few months after organized them into a church, about *forty* professing their faith at the organization of the church. Forty-eight more have been received in the three years that have since elapsed, making the present number, with one received by letter, eighty-nine. When we think how small a part man has had in this work, may we not say: "What hath God wrought!"—*The Foreign Missionary*.

CHILI.

The colporteur of the Valparaiso Bible Society, in September last, sold 282 copies of Scripture, four of which were in English, one in German, and 277 in Spanish. There were ninety-eight Bibles and 184 Testaments. The promise for the year is full of encouragement that it will be more successful than any previous one in the distribution of the Holy Scriptures.—*Valparaiso Record*.

LAOS.

In a letter from Dr. McGilvary, of the Laos Mission of the Presbyterian Board, asking for a grant of Siamese Scriptures, he says:

For reasons beyond our control, especially the want of men, our Laos *type* has not yet been finished and we cannot hope to utilize it under three or four years. Meanwhile, the gradual, I may almost say, rapid assumption of the power of the Siamese government over the North Laos provinces, formerly regarded as independent or semi-independent States, leaves but little room for doubt that this, with other causes, will so extend the influence of the Siamese language that it will be, at no distant day, the language of the whole north of Siam. At any rate we are for the present dependent on the Siamese written and printed character as a vehicle for giving the word of God to the Laos. The languages are essentially the same, so that when the Laos learns the Siamese character, as most all of the Christians and those desiring to become Christians do, they have access to the Scriptures already printed in that language.

The prospect of our Mission work has never been brighter than now. We have a Christian population of some three hundred, and have accessions to our churches every month. We have a bi-monthly mail to Maulmain instead of irregular communication by Bangkok, and an engineer is engaged in the survey of the country for a railroad from Bangkok to the northern provinces of Siam, with a branch to British Burmah, which may ultimately be extended to China. Such a road would materially enhance the value of the provinces, and greatly increase the prospective magnitude of the missionary work. The king and government of Siam have

expressed, through the king's brother now on a visit here, their desire that our Mission should be extended to other provinces as a "civilizing agency," the beneficial effects of which they must therefore recognize. We have no doubt that the American Bible Society will be pleased to aid in giving the word of God to the Laos.

SERVICES TO LINGUISTIC SCIENCE BY MISSIONARIES AND BIBLE SOCIETIES.

In his "Sketch of the Modern Languages of the East Indies," Mr. R. N. Cust, who is one of the Committee of the British and Foreign Bible Society, makes a handsome acknowledgment of the service rendered to linguistic science by men whose aim has been to give the Scriptures to India. He says:

To one class of labourers science is more indebted than to any other. I allude to the missionaries, both Protestant and Roman Catholic, who have vied with each other in letting light into dark places. The missionaries, and their parent societies, felt from the first that their only course would be to master the language spoken by the people; and that this labour of the pioneer might not be done over and over again by a succession of labourers, to publish the results in the shape of grammars, vocabularies, and dictionaries. With the missionaries, their usefulness and very existence depended upon their being able to be understood by, and to understand, the humblest classes on the roadsides and in the villages. Among the missionaries have risen up great scholars like Caldwell, John Wilson, Gundert, Carey, Bigandet, and Pallegoix, and useful grammarians such as Pryce, Skrefsrud, Haswell, Mason, Flex, and others. In reckoning up the advantages to the East Indies of the missionary bodies, we must not forget their substantial, unsectarian, and benevolent, linguistic labours.

One great corporate body has done more than the State, more than private individuals or servants of the State, and has sustained the Protestant missionaries in their efforts: I allude to the British and Foreign Bible Society. Setting aside for the moment the great spiritual and moral advantage of the wide dissemination of a book so remarkable and unrivalled in excellence, to no other book, of any kind whatever, at any period of the world, has it fallen to be translated into such a variety of Oriental languages, and to be disseminated so widely in such amazing numbers. As Luther's Bible formed the standard of the previously unsettled High German, and our own Bible became the standard of modern English, so all over the East Indies, with the exception of the Philippines and French and independent Annam, the translation of the Scriptures is becoming the first, often the only, and always the typical, representative of languages which previously were wholly unwritten, uncultivated, and destitute of phraseology for the expression of feelings and affections. In the great vernaculars, which already possessed a literature, the Bible, if the selection of a translator was a fortunate one, has already helped to fix the standard of purity and good linguistic taste; in the other languages, the Bible has been the first expression of the power of conveying ideas to paper.

It is a remarkable phenomenon, that the found-

ains of so many languages and dialects should have been unsealed, just at the moment when the intellectual, mechanical, and religious power of England and Holland were at their height, ready to undertake a task of translating the Bible into scores of languages, for which task, even if the opportunity had offered itself, English scholars were last century as unfitted as the Spanish and Portuguese are even now unfitted, and as unwilling to lend themselves to the task as the Italians, French, and Russians are even now unwilling.

MARTYRED TURKS OF THYATIRA.

[Translated for the *Missionary Herald*, by the Rev. Marcellus Bowen, from an old volume in French containing some account of Jesuit Missions in the Levant during the seventeenth century.]

A notorious martyrdom of twenty-three Turks occurred in the town of Thyatira, famous in old times, of which St. John made mention in the Revelation. It was on this wise.

There was in that town a sheikh, or doctor in the law of Mohammed, who was in high repute among his people. He had been entrusted with the teaching of one hundred and fifty young men from twenty-five to thirty years of age, in order to prepare them to fill the offices of judges and cadis. He was a thorough master of the Alcoran, and had read in it that the Prophet did not condemn the teachings of the New Testament, but on the contrary, had spoken well of Jesus Christ and of Moses. He had, therefore, curiosity to see what was written in the Holy Gospel, and by a special direction of Divine Providence met with a New Testament translated into Arabic.

He was not long in possession of that divine book without receiving light from heaven and accepting the Christian truths. They had so powerful an influence on his mind that he was constrained to condemn all that was contrary to the teachings of the New Testament, and to act according to what was contained in it. He could not, however, stop there, neither could he hide the light he had received from heaven. He succeeded so far, by the assistance of the Holy Spirit, that many of his young scholars were convinced that there was no salvation but by Jesus Christ.

These young men kept this as a secret for a long time, but used often to meet together with their master to confer on the great subject of their salvation. As it is, however, difficult to keep a burning fire in a dark place without its being discovered, these young men could not always effectually conceal the faith that filled their hearts, in their intercourse with their companions, and even with their relatives, who perceived such a notable change in their children, and tried to ascertain the cause. The whole case soon came to the knowledge of the judicial authorities, who are very strict on this subject, and who, in order to quench this fire in its beginning, laid hands upon the sheikh. They tried at first to win the old man by gentle means, not wishing to ruin one enjoying so great repute. They represented to him the great esteem in which they held him, and promised to raise him to the highest dignities if he would consent to undeceive those whom he had misled. He well knew, also, how important a religious matter of this kind was, and what vigorous

punishment their faith ordered upon those who were in fault.

Those in authority thought this would be enough to bring the old man back to his duty, and oblige him to disown his convictions. But they were astonished to hear him answer that he was no longer of an age to disavow his conscientious convictions in a matter in which nothing less than his own salvation was at stake, and that all he had taught concerning the truth of the faith in Jesus Christ was too positive to allow him to disown his teaching.

The cadi, greatly surprised at this answer, and hoping to frighten him by the prospect of torture, told him with much anger that he must choose one of the two following courses: either to retract his teaching, or to undergo a most cruel death. The venerable old man, prompted by a holy zeal to bear witness before all men of his faith given from heaven, answered the cadi: "How! do you think that the stake, the gallows, or the flames frighten me, and that I am afraid to die for the glory of God, and for the truth in Jesus Christ? Know, then, that I am ready to die a thousand times, if possible, for the love of him who died once for me, and that it will be a great honour to seal with my blood the truth I have taught. I am not deceived in the doctrine I have accepted, and happy are they who abandon Mohammed to live in Jesus Christ."

Hearing these words, the judges forbade him to speak, beating him at the same time with sticks so severely that he could no longer utter a word. But, though he could not speak, his countenance showed perfect calmness, and the constancy and quietness with which he suffered astonished his judges. Being afraid, however, that if they continued to torment him publicly the common people, who had great respect for the old man, might revolt against such treatment, they resolved, after much consultation, lest his example should engage others to imitate him, to have him strangled in prison. This was done, and his immortal soul went to receive the crown from Him whom he had so firmly confessed.

After this, the authorities tried to seize the disciples of the old man, and ascertain how far they held and persevered in the faith of their master. Some of them had fled from the town, or had concealed themselves. Others went in different directions, and taught publicly the truths they had learned from their master. Finally, twenty-two of these young men were seized, and the authorities decided to force them to deny their faith in Jesus Christ, or if they would not, to punish them in such a way that none of them would afterwards be bold enough to speak of that doctrine or profess it longer. What decided the judges to pursue this course was the great excitement caused by the cruel death of the old sheikh. It was talked over by all the common people, and, for the most part, in the old man's favour. The cadi summoned the young men, and told them they must renounce the doctrine they had learned or forfeit their lives; that they should entertain no hope of being treated as the old sheikh had been, but must undergo the most atrocious tortures. Oh, how powerful is the grace of God! On hearing of tortures the young men showed more readiness to submit to them than the judge to inflict them. The cadi, after trying a long time

to persuade them to retract, seeing that they were all as decided to maintain their faith in Christ as the old shiekh had been, handed them over to the executioners. Some were pierced with arrows; some were impaled; some were burnt alive; others were thrown upon a cruel and horrid implement of torture, called *garich*, composed of numerous iron crampoons upon which the tortured person is thrown from a high place, and there remains suspended, pining away for a long time before dying. Thus ended their glorious career, triumphing over death and their tyrants.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

During the month I visited the Los Angeles auxiliary Bible Society; the Synod of the Pacific, Huenema, Saticoi, Santa Paula, Nordhoff, and Ventura, in San Buenaventura County; Santa Barbara and Golita, in Santa Barbara County; Santa Maria and San Luis Obispo, in San Luis Obispo County; at all of which places I presented the claims of the Society and took collections.

Three colporteurs in California visited 1,321 families; found without the Bible 149, and supplied 114; found and supplied 106 other individuals; gave 103 volumes, valued at \$14 50; sold 188 volumes, value \$140 25; secured in contributions \$20 40; travelled 1,333 miles in mountainous and sparsely populated portions of Plumas, Lassen, Modoc, and Fresno Counties, and spent eighty-seven days.

ILLINOIS AND WESTERN INDIANA.

The auxiliaries reporting for October are three, to wit: Enfield Township Society, in White County, and Wabash and Winnebago County auxiliaries. These societies are all good efficient working auxiliaries, some of them especially active and successful.

The Emfield Township Society has just held its fifth anniversary, and holds on its very successful career of self-prompted and directed effort. They do all the work by *volunteer* agency, and do it systematically and thoroughly. Their small field is canvassed annually by local agents, and a meeting held in every school district, arranged for and attended by some of the officers and pastors; and the result is, that by the close of the year the field has been fully canvassed, the collections made, and all things are in readiness for the annual auxiliary meeting. This year a donation of \$140 is made to the Parent Society.

The Winnebago County Bible Society held its fortieth anniversary on Sabbath evening, October 26th, in the First Presbyterian Church of Rockford. Though the weather was very unfavourable a good audience was present. The president, T. D. Robertson, Esq., presided, and spoke of the time when a few of them met in a small building in East Rockford forty years ago, about this time of year, and organized the Winnebago County Bible Society. He said but two or three of those were now living, but the cause had lived and prospered. Over forty thousand dollars had been raised by the auxiliary for the home and foreign work. Four hundred dollars were dona-

ted to the Parent Society this year. Able and eloquent addresses were made by Rev. E. Anderson, of the Baptist Church, and by Rev. William Aug. Smith, of the Centennial Methodist Episcopal Church of Rockford.

Rev. Joseph Turner, of Ireland, Dubois Co., Indiana, a colporteur of the American Bible Society, while engaged in the canvass of Martin County, Indiana, was drowned in the east fork of White River, a few miles south of Shoals, on Tuesday, November 11th. By mistake he missed the ford, and plunged with horse and buggy into water probably sixty feet deep. All were swept down the stream, and the remains were not found till Monday, the 17th inst., some few hundred yards below the ford.

IOWA.

The first week in October I attended the Upper Iowa Conference of the Methodist Episcopal Church, at Mason City, Iowa. This is my own Conference, and the strongest Methodist Conference in the State. Bishop Bowman gave me a good opportunity to address the Conference on the Bible subject the second day of the session, and the body passed clear and strong resolutions in favour of the American Bible Society and the great work in which it is engaged at home and abroad. I am happy to report that this Conference has made a nice advance the past two or three years in their Bible collections, and especially the last year.

On October 17th, 18th, and 19th, I was in attendance upon the Presbyterian Synod of Iowa, at the First Presbyterian Church at Cedar Rapids, and on Saturday I had the privilege of addressing that body of Christian ministers and elders in regard to the Bible Society interests. At the last of their session they adopted a very excellent report upon the subject.

We entirely completed the canvass and resupply of Jefferson and Howard Counties in October, and we have now finished sixteen counties since April 1st, 1884.

MICHIGAN AND WISCONSIN.

The colportage work of the district has been satisfactory during the last month. In Alpena County, North Michigan, the destitution in some parts of the county has been alarming—one family in four being without the word.

The work of your Superintendent has been somewhat varied. The first of the month I was in attendance upon the session of Wisconsin Conference at Oshkosh (it is my own Conference). The contributions of the churches of this Conference are more than twice that of the preceding year. I addressed the Conference, and received a most hearty endorsement and a full pledge for the support of the American Bible Society.

On the 10th I was cordially received by the Michigan Synod, at Monroe, and after my address the Synod heartily endorsed the American Bible Society and its work by formal action.

On the 12th it was my privilege to attend the annual meeting of the Saginaw County Bible Society, in the city of Saginaw. In the morning I preached in the Presbyterian Church, and took a collection to aid the local society to do work another season. Also a small collection was taken by the Methodist Episcopal Church, with a promise that it should be greatly increased in the near future. In the evening the anniversary meeting was held in the Presbyterian Church, and addressed by your Superintendent. It was

a union meeting of the Presbyterian, Baptist, and Methodist Churches. The results of the meeting were very satisfactory.

NEBRASKA, COLORADO, AND WYOMING.

In the far-away town of Evanston, Wyoming Territory, we had a Bible day that will not soon be forgotten. In the morning we had a union Bible meeting in the Presbyterian Church. In the evening another union Bible meeting was held in the Methodist Episcopal Church. Your Superintendent addressed both of these meetings, and a Bible society for Carbon County was organized.

Ecclesiastical meetings have been held in each division of this district, during the month, in Nebraska, Colorado, and Wyoming. I have been able to visit and address four of these. To do this and attend to details of the work has made it necessary to travel 3,497 miles and write 185 letters. The welcome we have received, and the resolutions passed by the religious bodies, have been very gratifying.

NORTH AND SOUTH CAROLINA.

During the past month, the following was accomplished: (1) I procured donations to the American Bible Society, all of them collections, to the amount of \$77 81, viz., \$30 from the president of the Durham County, N. C., Auxiliary, to make himself a life member of the Parent Society; \$17 81 from that auxiliary, and \$30 from the Spartanburg, S. C., Bible Society. (2) A new and promising auxiliary was organized where one is needed, and the sum of \$70 pledged to it. (3) The Synod of North Carolina, which met in my place October 1st, completed arrangements for a new form for reports of churches to their Presbyteries in regard to benevolent contributions, and this is to have a blank with proper caption for collections for the Bible cause. It is hard to overestimate the importance of this movement, placing our cause among the standard subjects for the church's annual and regular contributions.

OREGON AND WASHINGTON TERRITORY.

Sabbath, the 26th, I spent at Spokane Falls, preaching in the morning at the Congregational Church; in the evening I attended the annual meeting of the Spokane County Bible Society, at the Opera House. Addresses were made at the evening meeting by Rev. Mr. Watson, of the Presbyterian Church, and your District Superintendent.

I have also visited 126 families and forty-one business places.

The auxiliary agents report the following: miles travelled, 1,306; families and business places visited, 2,531; found destitute, 184; supplied, 107; destitute persons supplied in addition, 103; volumes sold, 457, valued at \$175 65; volumes donated, 165, valued at \$39 80; agents reporting, 5; days employed, 105.

TEXAS.

The second Sabbath of this month I spent at Bastrop. In the morning I preached in the Methodist Church, and at night in the same house attended an interesting meeting of the Bastrop County Bible Society. The reports show an increase in the sales of the Bible during the past year. The surplus funds of the society were turned over to the Parent Society to aid in its general work.

The third Sabbath I was at Brenham. In the morning I addressed the Sabbath school and preached in the Presbyterian Church; at night, attended the annual meeting of the Brenham Bible Society, in the Methodist Church. The attendance was good and the collection liberal. Addresses were made by the president, R. R. Lawther, Rev. W. B. Riggs, of the Presbyterian Church, and your District Superintendent. Arrangements were made to establish branch Bible societies in its field. This society and the people here are cordial and appreciative, and love the Bible cause.

Much of my time this month was spent in visiting ecclesiastical bodies, viz., Colorado Synod of the Cumberland Presbyterian Church, the two Synods of the Presbyterian Church of Texas, northern and southern, and West Texas Conference of the Methodist Episcopal Church South. These bodies received me cordially and passed resolutions expressing their appreciation of the work of the American Bible Society, and that they would continue to co-operate with its agents.

Reports this month from the colporteurs show some improvement in the condition of the work. For some months it has been hard and expensive; but, in spite of drought, panics, and politics, the Bible distribution goes on, and the Holy Spirit is blessing the good word in the conversion of many souls. It is encouraging that so many of the secular newspapers of the State show their interest in our work by publishing reports of the colporteurs.

WEST VIRGINIA.

I spent the first Sabbath at Buckhannon, where the West Virginia Methodist Episcopal Conference was held the same week. The nineteenth anniversary of the Upshur County Auxiliary was held in the Presbyterian Church—one of the most numerous attended, enthusiastic, and successful meetings ever held there. Some members of the Conference were present and participated in the deliberations. During the week, I addressed the Conference, which responded with commendatory resolutions, and made a donation of a very handsome amount to the American Bible Society; not only this, but also extended a welcome to me to visit the churches throughout its bounds.

Third Sabbath was spent at Wellsburg, capital of Brooke County. The flood of last February destroyed \$118 13 worth of Scriptures. It was one of the best furnished depositories in the State. The churches and citizens responded with more than usual liberality—especially, considering that the whole town was submerged, and almost everybody suffered loss. It donated one hundred dollars to the American Bible Society one year since.

ARAPAHOE COUNTY BIBLE SOCIETY, COL.

The twentieth anniversary of this auxiliary was held recently at the Central Presbyterian Church of Denver, and the attendance was said to have been larger than at any anniversary for three past years, indicating a deeper interest taken by the churches in this work than formerly.

Addresses were made by Mr. E. P. Wright, J. O. Bosworth, and Rev. George W. Wainwright, District Superintendent for the American Bible Society. The latter stated, among other things, that "Rev. E. K. Cooper was commissioned late

in 1882 to make the canvass of Denver. He has rendered 308 days of service and visited 7,878 families. More than one family in five were found without any portion of the Bible. He supplied these destitute families and, in addition, 685 individuals. He has put into circulation 3,616 volumes of Scripture, and 2,168 of these he gave away. This work has so far been done at the expense of the American Bible Society, and the canvass of Denver will be completed this month."

THE first labour of the missionaries Cyril and Methodius was to invent an alphabet for the yet unwritten language of the Slavonic tribes, in order at once to render the New Testament into this language.—*Dean Stanley.*

Bible Society Record.

NEW YORK, DECEMBER 18, 1884.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, December 4th, Frederick S. Winston, Esq., Vice President, in the chair.

Devotional services were conducted by Secretary Gilman.

A letter was presented from William Gammell, LL. D., of Rhode Island, announcing his acceptance of the position of Vice-President of this Society, to which he was unanimously elected at the meeting of the Board in November.

Letters were also read from correspondents in various foreign lands: and among others, from Dr. Bliss, of Constantinople, complaining of violence and robbery suffered by the Society's colporteurs near Van, and of wrongs which the Turkish government refuse to redress; from Mr. Hamilton, of Mexico, speaking of the intense popular excitement in the capital during the month of November, and the providential escape of the Bible store when the streets were filled with an excited mob; from Dr. Gulick, of Shanghai, saying that the residents of that city have little fear of personal danger, but expressing grave apprehensions respecting the general drift of affairs in China; from Mr. Milne, of Monte Video, announcing the decision of the Argentine government to exonerate the Society from the payment of import duties, a decision reached through the intervention of the American minis-

ter, General Osborne; from Rev. W. M. Brown, of San Paulo, with notes respecting colporteur work in Brazil; from George H. Prince, Esq., of St. Petersburg, with gratifying reports of the distribution made by colporteurs in the extreme east of the Russian empire; and from Rev. A. O. Forbes, asking for a new supply of Gilbert Islands Testaments for Micronesia.

A committee, of which the Hon. John Jay was chairman, which had been appointed to address a memorial to the President of the United States in respect to wrongs inflicted on American citizens in Turkey and to hindrances thrown in the way of the Society's lawful business, reported that they had united with similar committees from the American Board and the Presbyterian Board of Foreign Missions in presenting these matters to President Arthur, with an appeal to the Government to ask for redress from the Turkish authorities for flagrant outrages and for lesser grievances which have occurred or may occur in the future, and to give emphatic instructions to the Legation at Constantinople, and to the American consular authorities throughout the empire, to recognize in the business enterprises of American missionaries, legitimate objects for their watchful care, quite on a par in importance with any branch of trade.

Grants of books were made by the Board for sale and distribution at home and abroad, and for colportage to the value of about \$8,800, and funds to the amount of \$3,500.

It was stated that 211 colporteurs are now engaged in the work of the Society.

Two Bible societies were recognized as auxiliaries in Nebraska, one in Alabama, one in Texas, and one in West Virginia.

The total receipts for November were \$46,929 48, and 78,526 volumes were issued from the Bible House during the same month.

PRESIDENT FRELINGHUYSEN.

It was announced in the last issue of the *Bible Society Record* that the HON. FREDERICK T. FRELINGHUYSEN had been unanimously elected President of this Society. The committee appointed to inform Mr. Frelinghuysen of his election presented a communication from him to the Managers at their last meeting announcing his acceptance of the position, with the understanding that his duties in Washington will not allow him to meet with the Board for several months to come.

CUBA.

At the last meeting of the Board the Rev. Andrew J. McKim, formerly a missionary of the American and Foreign Christian Union in Peru, was appointed Agent of the American Bible Society for Cuba, and he sailed for Havana in the steamer *Saratoga* on the 6th inst.

Societies Recognized as Auxiliary,

December, 1884.

With Names and Post Office Addresses of Corresponding Secretaries.

De Kalb Co. B. S., Ala., John B. Appleton, Collinsville.
 Friend and Vicinity B. S., Neb., F. L. Fuller, Friend.
 Yutan B. S., Neb., Laura Hullhorst, Yutan.
 La Salle Co. B. S., Texas, J. W. Smith, Cotulla.
 Hartford City B. S., W. Va., A. S. Thomas, Hartford City.

Deceased Members.

Rev. Bishop Isaac W. Wiley, D.D., LL.D., Cincinnati, Ohio.
 Rev. John M. Arnold, D.D., Detroit, Mich.
 Rev. Thomas A. Amerman, Waukan, Wis.
 Rev. W. D. Strobel, D. D., Rhinebeck, N. Y.
 Rev. George Goodyear, Temple, N. H.
 Rev. Charles B. Kittredge, Monson, Mass.
 Jonathan K. Cooper, Peoria, Ill.
 Rev. Franklin A. Spencer, Clinton, N. Y.
 Edward Russell Wright, M. D., St. Louis, Mo.
 Rev. Samuel G. Lathrop, Ottumwa, Iowa.
 Benjamin O. Canfield, Morristown, N. J.
 Rev. James E. Latimer, Auburndale, Mass.
 Rev. John D. Davies, Emporia, Kas.
 Roby Cole, New York.
 Rev. Joseph Mahon, Shippensburg, Pa.
 Rev. Andrew B. See, Portsmouth, Ohio.
 Mrs. Margt. Jaques, Shelby, Ohio.
 Rev. Isaac Cross, Washington, D. C.
 Nathaniel W. Husted, Tarrytown, N. Y.
 Mrs. George T. Hulse, St. Louis, Mo.
 Rev. Wm. D. F. Saurie, D. D., Nashville, Tenn.
 Mrs. Mary J. Wright, Piqua, Ohio.
 George Starr, Danbury, Conn.
 Francis E. Skelding, Stamford, Conn.
 Rev. David M. Halliday, D. D., Brooklyn, N. Y.
 Mrs. Ellen C. Tilton, Brooklyn, N. Y.

Summary of District Superintendents' Reports,

For the month of October, 1884.

Number of District Superintendents reporting.....	17
Auxiliaries, Branches, etc., visited.....	102
Anniversaries attended.....	47
New Societies and Committees formed.....	8
Sermons and Addresses delivered for the Bible cause	157
Letters sent.....	1,792
Miles travelled on official duty.....	21,938
Donations and subscriptions secured for the Bible cause	\$1,438 27

Summary of Bible Distribution in October by One Hundred and Seventy-three Colporteurs and Thirty-four County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	3,094	815
Miles travelled.....	48,966	8,137
Families visited by them.....	48,075	18,535
Families found without a copy of the Scriptures	5,931	1,971
Families supplied by sale or gift.....	4,536	1,225
Destitute individuals supplied in addition.....	2,700	827
Number of books sold.....	18,543	2,543
Value of books sold.....	\$8,222 75	\$1,043 70
Number of books distributed gratuitously.....	4,815	1,198
Value of books distributed gratuitously.....	\$1,280 31	\$261 23
Contributions received.....	\$818 42	\$1,292 88

Summary of Thirty-seven Annual Reports of Auxiliary Societies,

Received in November, 1884.

Receipts from sales in twelve months.....	\$2,004 09
Receipts from collections and donations.....	2,090 09
Paid American Bible Society on book account.....	1,740 56
Paid American Bible Society on donation account.....	588 57
Expended on their own fields.....	1,147 69
Value of books donated.....	371 82
Value of stock on hand at date.....	4,495 38
No. of these Auxiliaries reporting general operations	8
Collecting and distributing Agents employed.....	8
Families visited by them.....	11,660
Families found destitute.....	1,397
Destitute families supplied.....	821
Destitute individuals supplied in addition.....	479
Sabbath and other schools supplied.....	9

RECEIPTS IN NOVEMBER, 1884.

FOR GENERAL PURPOSES.

Anonymous.....	\$850 00
Bull, Susan C., Hackensack, N. J.....	80 00
Cash.....	25
Carr, Julian S., Durham, N. C.....	30 00
Collection at Fairmont, Minn., through Rev. J. Hinton, Dist. Supt.....	5 50
Collections through Rev. J. Thompson, Dist. Supt., Cal.....	131 45
Collection through Rev. W. H. Vernor, Dist. Supt., Ark.....	13 50
Collection at Patton's School House, Ark.....	8 60
Collections by Colporteurs.....	1,563 09
Fardell, John, Columbus, Wis.....	5 00
Freeman, Rev. F. K., Holly Grove, Ark.....	10 00
Gilchrist, Rev. J. J., Alamosa, Col.....	2 50
Garretson, Ann B., New Brunswick, N. J.....	10 00
Honeyman, W. E., Plainfield, N. J.....	5 00
Lyons, Rev. J. L., Jacksonville, Fla.....	30 00
Miller, G. R., Russell, Iowa.....	9 92
Markwell, A., Anthony, Kas.....	20 00
McGill, Col., Ark.....	1 00
McKay, Neil, Nichols, N. Y.....	10 00
Palmer, C. T., Faribault, Minn.....	1 00
Reppard, R. B., Savannah, Ga.....	1 00
Sherwood, S. W., McArthur, Ohio.....	5 00
Voltaire, Wm., Las Vegas, Hot Springs, N. Mex.....	2 88
Webb, Mrs. Mary, Savannah, Ga.....	1 00

E. J. M. Hale Fund.....	7 05
James Hemstreet Fund.....	6 47
Hannah W. Richardson Fund.....	125 00
Rogers Fund.....	625 00
Wm. Sheerer Fund.....	19 50
	3,024 71

LEGACIES.

Allis, Sally, late of Addison, Vt.....	118 45
Burnham, Mrs. Lydia M., late of Oswego, N. Y.....	50 00
Burnham, Philo H., late of Oswego, N. Y.....	200 00
Delavan, David C., late of Redding, Conn.....	282 83
Foot, John, late of Chenango County, N. Y.....	183 00
Johnson, John, late of New York, N. Y.....	307 57
Johnston, Isabella, late of New York, N. Y.....	500 00
McNair, Catharine, late of Laurinburg, N. C.....	52 98
Salisbury, Stephen, late of Worcester, Mass.....	2,000 00
Stover, John A., late of Chenango Co. N. Y.....	1,634 80
	5,334 08

CHURCH COLLECTIONS.

ARKANSAS.	
Hot Springs, First Pres. Ch.....	4 75
Richmond, Pres. Ch.....	11 65
Sulphur Springs, Pres. Ch.....	5 15

CALIFORNIA.	
California Conference, Meth. Ep. Ch.....	74 70
Southern Cal. Conference, Meth. Ep. Ch.....	25 60

COLORADO.	
Canon City, Meth. Ep. Ch.....	3 00
" Cumberland Pres. Ch.....	2 12
Pueblo, Mesa Pres. Ch.....	2 00
Valmont, Pres. Ch. and S. School.....	13 68

CONNECTICUT.	
Essex, Meth. Ep. Ch.....	6 50

GEORGIA.	
Barton, Meth. Ep. Ch. South.....	5 30
Bethany, Meth. Ep. Ch. South.....	6 00
Sandersville, Meth. Ep. Ch. South.....	7 70
Wadley, Meth. Ep. Ch. South.....	3 00

ILLINOIS.	
Kewanee, Primitive Meth. Ch.....	7 00
M. E. Ch. Conf., through Cranston & Stowe..	40 90

IOWA.	
Upper Iowa Conference, Meth. Ep. Ch.....	74 11
Waukon, Pres. Ch.....	20 00

KANSAS.	
Carbondale, Meth. Ep. Ch.....	4 85
Stockton, Cong. Ch.....	1 78
Wyandott, Meth. Ep. Ch. South.....	5 00

KENTUCKY.	
Kentucky Conference, Meth. Ep. Ch.....	19 19

MICHIGAN.	
Detroit Conference, Meth. Ep. Ch.....	\$104 57
Michigan Conference, Meth. Ep. Ch.....	9 99
MISSISSIPPI.	
Corinth, Synod of Cumberland, Pres. Ch.....	30 00
NEBRASKA.	
Mareta, Pres. Ch.....	6 50
NEW YORK.	
Brooklyn, E. D., South Third St Meth. Ep. Ch.	4 50
Clarkson, Pres. Ch.....	4 51
Central N. Y. Conference, Meth. Ep. Ch.....	341 00
Danville, Pres. Ch.....	30 00
Poughkeepsie, Second Reformed Ch.....	57 12
Rhinebeck, Reformed Ch.....	26 32
OHIO.	
Belden, Cong. Ch.....	6 00
East Ohio Conference, Meth. Ep. Ch.....	226 36
Grafton, Cong. Ch.....	3 00
PENNSYLVANIA.	
Wyatusing, First Pres. Ch.....	5 00
TENNESSEE.	
Central Tennessee Conference, Meth. Ep. Ch.	7 00
TEXAS.	
West Texas Conference, Meth. Ep. Ch. South.	7 55
WEST VIRGINIA.	
West Virginia Conference, Meth. Ep. Ch.....	37 16
WISCONSIN.	
West Wisconsin Conference, Meth. Ep. Ch....	58 85
Wisconsin Conference, Meth. Ep. Ch.....	94 11
WYOMING TERRITORY.	
Evanson, Meth. Ep. Ch.....	1 00
	1,403 52

AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.

Isalah Braddick, Balize, Honduras.....	26 00
W. F. Davis, Seney, Mich.....	10 00
S. P. Haddon, Fla.....	1 35
Lloyd, Rev. W. J. B., Caddo, Ind. Ter.....	20 00
Maxwell Phillips, Mora, New Mex.....	14 25
Rev. B. S. Taylor Colon, Aspinwall, S. A.....	20 00
Rev. J. P. Williamson, Dak.....	2 84
Kansas Central Agency.....	2 10
China Agency.....	135 73
	232 27

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Allen County, Ks.....		\$39 27
Alameda and Contra Costa, Cal.....		350 00
Bastrop County, Texas.....	16 25	
Bergen County, N. J.....	30 00	54 53
Blue Earth County, Welsh, Minn.....	30 00	20 00
Bridgeport Bible Assoc., Ct.....		148 54
Brenham, Texas.....		88 74
Bell County, Texas.....		28 55
Burke County, Ga.....		6 20
Boulder County, Col.....		61 85
Brooke County, W. Va.....		32 76
Buckskin Valley, Ohio.....		50 00
Columbia County, N. Y.....	82 06	
Clarksville, Tenn.....	30 00	120 00
Cheyenne City, Wy.....	4 00	2 57
Camden, Ark.....	30 45	31 65
Columbiana County, Ohio.....		100 00
Coshocton County, Ohio.....		23 61
Chapel Hill, Texas.....		23 25
Carbon County, Wy.....		38 25
Cincinnati Young Men's, Ohio.....		500 00
Cooke County, Texas.....		37 59
Cotton Gin, Texas.....		42 00
Chicago, Ill.....		483 70
Durham County, N. C.....	17 81	28 21
Essex County, N. Y.....	68 06	7 32
Essex County, N. J.....	90 00	810 00
Eufaula, Ala.....		22 70
Eaton, Ga.....		32 50
Fayette Co. (Bloomingsburgh), Ohio.....		80 00
Faribault County, Minn.....		50 00
Fayette County, Ill.....		15 00
Fremont County, Col.....		26 51
Franklin County, Tenn.....		29 93
Gadsden, Ala.....		84 40
Greene County, Ala.....		50 95

	Credited as Donation.	Credited on Account.
Grayson County, Ky.....		\$56 92
Gasconade County, Mo.....		27 50
Gilmer County, W. Va.....		4 39
Gaston County, N. C.....		8 54
Hudson Female, N. Y.....	60 00	
Houston County, Ga.....		25 10
Hennepin County, Minn.....		275 00
Humboldt, Tenn.....		6 00
Hudson County, N. J.....		79 17
Jackson County, Minn.....	20 87	
Jefferson County, Ga.....		20 05
Jefferson County, Col.....		4 22
Lexington, Ill.....	20 00	35 50
Long Island, N. Y.....	500 00	
La Rue County, Ky.....		85 69
Lewis County, N. Y.....		25 00
Morgan County, Ill.....	30 00	
Massachusetts.....	30 00	1,000 00
Missouri Valley, Iowa.....		9 00
Martin County, Minn.....		21 34
Marion County, Ks.....		51 05
Marion County, S. C.....		50 00
Madison County, Neb.....		4 68
M'Cracken County, Ky.....		45 00
Medina County, Texas.....		50 00
Mt. Morris, N. Y.....		25 00
Miller County, Mo.....		45 00
M'Vean Bible Com., Plainwell, Mich.		13 94
New Bedford, Mass.....		55 00
Newburgh, N. Y.....		188 56
Orange County, N. Y.....	294 81	
Oregon.....		148 15
Parsons, Ks.....		49 00
Pierce County, Ga.....		5 00
Pendleton County, Ky.....		9 75
Pennsylvania.....		1,600 00
Rock Hill Bible Committee, S. C.....		18 09
Rockville, Ct.....		30 73
Randolph County, Ga.....		20 34
Randolph County, W. Va.....		13 66
Riley County, Ks.....		90 00
Spartanburg County, S. C.....	90 00	10 59
Saginaw County, Mich.....		32 00
Shelby County Female, Ind.....		129 82
Steele County, Minn.....		49
Salem Bible Association, N. C.....		22 87
Trumbull County, Ohio.....		808 36
Upshur County, W. Va.....		48 18
Ulster County, N. Y.....	150 00	50 00
Union, Richland, and Fairfield Counties, S. C.....	45 00	
Utah County, Wy.....		13 70
Union County, Ark.....		25 00
Virginia.....		119 82
Vermont.....		700 00
Westchester County, N. Y.....	1,000 00	300 00
Winnebago City, Minn.....	11 19	42 76
Waxhaw and Shiloh, S. C.....	30 00	5 00
Winnebago County, Ill.....		209 00
Wells and Vicinity, Minn.....		31 21
Washington County, Ga.....		37 40
Waeider, Texas.....		52 43
Wilmington Female, Del.....		15 89
Waukesha County, Wis.....		40 00
Ypsilanti, Mich.....		25 00

\$2,615 50 9,980 98 = 12,546 48

Rev. John Hinton, Dist. Supt., Minn.....	2 38
Rev. J. L. Lyons, " Fla.....	5 00
Rev. Geo. S. Savage, " Ky.....	10 60
Rev. W. B. Rankin, " Texas.....	12 59
Kansas Central Agency.....	2 65
China Agency.....	686 05
	719 82

MISCELLANEOUS.

Interest.....	96 36
Trade Sales.....	978 54
Retail Sales.....	1,551 81
Sales by Colporteurs.....	16,641 94
Rents.....	3,804 81
Record Subscriptions.....	60
Sundries.....	594 54
	\$46,929 48

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Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.

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